

PROCEEDINGS

OF THE

Union Missionary Convention.

HELD IN NEW YORK, MAY 4TH & 5TH, 1854.

TOGETHER WITH THE

ADDRESS OF THE REV. DR. DUFF,

AT THE PUBLIC MEETING IN THE BROADWAY TABERNACLE.

Published by order of the Committee.

SECOND THOUSAND.

NEW YORK:

TAYLOR & HOGG, 875 BROADWAY.

1854.



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P R E F A C E .

THE following pamphlet, published by order of the committee, will give its own history. The friends of missions, taking advantage of the presence of the Rev. Dr. Duff in this country, called the Convention of which this is the brief but pregnant memento. Its object was to unite in cordial love and sympathy the friends of missions; to excite them to higher effort for the conversion of the world; and to discuss, in the presence of the greatest and most experienced of living missionaries, topics in which all missionary boards are equally concerned. And if the circulation and perusal of this pamphlet will, in any degree, excite and extend among the churches the warm, catholic, elevated, and pious feeling which pervaded the Convention from its opening to its close, its object will be attained.

P R O C E E D I N G S

O F T H E

U N I O N M I S S I O N A R Y C O N V E N T I O N .

IN the month of February last, a meeting was held in Concert Hall, in the city of Philadelphia, when a very large number of the clergy of the various evangelical denominations, and others, met to hear the Rev. Dr. DUFF, of Calcutta, on the subject of missions. This eloquent and devoted missionary of the cross brought before the meeting the necessity of sending into the missionary field a greater number of faithful servants of Christ, to preach the living word. After urging upon the audience the demands which God in His Providence is making on the Church of Christ, to devote their efforts more earnestly to evangelizing the world, the following resolution was offered, and unanimously adopted :

Resolved, That we earnestly recommend that a General Missionary Conference, representing all the friends of Christ engaged in the great work of the evangelization of the world, be held during Dr. DUFF'S visit to this country, in order to illustrate the practical merits of the Church, to excite an increased interest in her holy work, and to combine and judiciously direct her efforts for the salvation of the millions of our race who are perishing for lack of knowledge ; and it is recommended that such a general Missionary Conference be held early in May, and that a committee be appointed to make the necessary arrangements.

In obedience to the foregoing resolution, the undersigned were appointed committees in the cities of New York and Philadelphia, to carry out the wishes of the meeting, and they have now the

pleasure of announcing to the brethren of all evangelical denominations, that a public meeting will be held in the city of New York early in May, of which due notice will be given, to learn the result of a Conference composed chiefly of missionaries, and the officers and managers of the various National Missionary Associations, which is to be held on the previous day. All the friends of Missions are respectfully and earnestly invited to attend this public meeting, for which tickets will be issued, and due notice given where they may be obtained.

The time has been selected to insure the presence of the Rev. Dr. Duff, who has long been dedicated to the missionary work, that we may gain by his wisdom and be re-animated by his zeal.

In order to prevent misconception as to the object of the contemplated meeting, it may be proper to state distinctly, that it is not intended to form a new missionary organization, but to confer together on the most efficient means to be adopted for the promotion of the great work, leaving each denomination to carry out its own plan of missionary effort as it deems best.

(Signed)

R. L. STUART, Chairman,
 STEWART BROWN,
 JONATHAN STURGES,
 WM. E. DODGE,
 WM. COLGATE,
 FRANCIS HALL,
 JOHN T. AGNEW,
 GEO. D. PHELPS,
 JOHN PATON, Secretary.

Committee of New York.

JOHN A. BROWN, Chairman,
 WM. WELSH,
 JOSEPH P. ENGLES,
 THOMAS WATTSON,
 COLSON HIESKELL,
 DANIEL MURPHY,
 C. E. SPANGLER,
 ALEX. H. JULIAN,
 GEO. H. STUART,
 ROBERT PATTERSON, Sec'y.

Committee of Philadelphia.

The following is the Circular of the Committees calling the Convention :

NEW YORK, April 1st, 1854.

DEAR SIR:—At a public meeting of Evangelical Christians interested in Foreign Missions, convened to receive the Rev. Dr. Duff, we were charged with the arrangement of a General Missionary Conference, to aid in combining and judiciously directing the efforts now making for the Salvation of the Heathen—thus illustrating the practical unity of the church, and exciting an increased interest in this holy work.

The meeting will be held at the lecture room of the Rev. Dr. Alexander's church, on Fifth Avenue, corner of Nineteenth Street, in the city of New York, at 10 o'clock on the morning of Thursday, the 4th of May.

Your presence and co-operation are earnestly solicited, and this invitation will procure your admission, on its presentation at the door.

The Committees disclaim all intention of establishing a new organization, or of interfering with those now in existence, for they believe that at present each branch of the Christian Church can most efficiently work in the missionary cause, by sustaining laborers of its own appointment.

As Conventions of men interested in the diffusion of science and education have been found profitable, we may calculate with certainty on the influence of a meeting, where wisdom may be distilled from the mingled experience of Christians interested in the diffusion of gospel light in heathen lands.

This time has been selected to insure the presence of an ardent man of God, long dedicated to the missionary work, that we may gain by his wisdom and be reanimated by his zeal.

The meeting may collect and concentrate the scattered fragments of experience in foreign missions, obtained at so great a cost of life and treasure—it may profitably discuss the best mode of collecting funds, without drying up the source by spasmodic appeals—it may with great benefit compare opinions as to the relative advantages of the several modes of evangelizing the heathen, and it may arrange for a free interchange of information among the existing missionary organizations.

A free conference may tend to lessen the estimate of all that now separates Christian men who solely desire to hold forth the bread of life, and make them feel as missionaries do when in heathen lands. There, in the presence of gross idolatry, the unity of all Protestant creeds is most apparent, and if men charged with the work at home manifest the same catholic spirit, it will strengthen the hands of our missionaries abroad.

The approach of the time for the larger outpouring of the Holy Spirit, will certainly be marked by a desire to seek for and magnify Christian unity.

Signed by the Joint Committees.

Agreeably to the above call of the joint committees, the Union Missionary Convention met in the lecture room of Rev. Dr. Alexander's church, New York, on Thursday, May 4th, 1854, and was organized by appointing the Honorable Luther Bradish, Chairman, and Mr. John Paton and Rev. Robert Patterson, Secretaries.

The Rev. G. T. Bedell read the Scriptures. The Rev. J. W. Alexander, D.D., led in prayer.

Robert L. Stuart, Esq., reported the action of the joint committees in calling the Convention, and in appointing a public service in the Tabernacle for Friday evening; which report was accepted and approved. Whereupon the following persons were enrolled as members of the Convention.

Rev. ALEXANDER DUFF, D.D., Free Church of Scotland, Calcutta.

Rev. WILLIAM DEAN, D.D., Baptist, China.

Rev. JOHN NEWTON, O. S. Presbyterian, Northern India.

Rev. A. H. SEELY, " "

Rev. C. A. MINOR, Agricultural Mission, Palestine.

Rev. GEORGE PIERSON, American Board, Micronesia.

Rev. OLIVER CRANE, " Armenia.

Rev. EDWARD M. DODD, " Thessalonica.

Rev. NARCISSUS CYR, Baptist, Grand Ligne.

Rev. J. G. ONCKEN, " Hamburg.

Rev. WM. RAMSAY, Presbyterian, Southern India.

Rev. ROBERT BAIRD, D.D., N. Y., Sec. American & Foreign Chr. Union.

Rev. RUFUS ANDERSON, D.D., N. Y., Sec. Am. Board Comrs. For. Mis.

Rev. S. L. POMEROY, D.D., Boston, " " "

Rev. G. W. WOOD, N. Y., " " "

Rev. J. H. PETTINGELL, Albany, American Board Comrs. Foreign Mis.		
Rev. DAVID MOLIN, Philadelphia,	“	“
HON. WALTER LOWRIE, N. Y., Sec. Presbyterian Board		“
Rev. J. L. WILSON,	“	“
Rev. S. H. TYNG, D.D., N. Y., Foreign Com. Episcopal Church.		
Mr. LEWIS CURTIS,	“	“
Mr. JOSEPH HYDE, N. Y., American Bible Society.		
HON. LUTHER BRADISH, N. Y.,	“	“
Mr. FRANCIS HALL,	“	“
Rev. F. Y. VAIL, Cincinnati, American Tract Society.		
Rev. O. EASTMAN, N. Y.,	“	“
Mr. WM CALDERWOOD, Volume Agent New Hampshire		“
Rev. T. W. J. WYLIE, Phila., Sec. B. Missions Refd. Pres. Church.		
Rev. ROBERT PATTERSON, “ Agent	“	“
Rev. Dr. WILLIS, Knox College, Toronto, Canada, Presbyterian.		
Rev. ROBERT F. BURNS, Kingston,	“	“
Rev. WM. GREGG, Belleville,	“	“
Rev. J. M. KREBS, D.D.,	New York,	“
Rev. S. IRENÆUS PRIME,	“	“
Rev. JOHN LILLIE,	“	“
Rev. WM. T. JOHNSON,	“	“
Rev. J. W. ALEXANDER, D.D.,	“	“
Rev. HENRY BROOS,	“	“
Rev. ISAAC LEWIS, D.D.,	“	“
Rev. WM. ADAMS, D.D.,	“	“
Rev. THOS. H. SKINNER, Jr.,	“	“
Rev. E. F. HATFIELD, D.D.,	“	“
Rev. JOHN THOMSON,	“	“
Rev. W. W. PHILLIPS, D.D.,	“	“
Rev. THOS. H. SKINNER, D.D., Union Theo. Sem., N. Y.,		“
Rev. CHAS. PARKER,		“
Rev. JOHN T. OWEN, D.D.,		“
Rev. THORNTON A. MILLS, Indianapolis, Indiana,		“
Rev. ROBERT STEELE, D.D., Abingdon, Pa.,		“
Rev. J. D. WELLS, Williamsburgh, New York,		“
Rev. L. P. THOMPSON, D.D., Buffalo,	“	“
Rev. JOSEPH FENSMITH, Newark, N. J.,		“
Rev. D. G. SPRAGUE, South Orange, N. Y.,		“
Rev. N. MURRAY, D.D., Elizabethtown, N. J.,		“
Rev. JOHN T. COIT, Buffalo, N. Y.,		“
Rev. Dr. BETHUNE, Brooklyn, N. Y.,		Reformed Dutch Church.
Rev. JAMES SCOTT, D.D., Newark, N. J.,		“

Rev. A. N. KITTLE, Elizabethtown, N. J.,	Reformed Dutch Church.
Rev. ABRAHAM POLHEMUS, Hopewell, N. J.,	"
Rev. BENJAMIN C. TAYLOR, Bergen, N. J.,	"
Rev. GUSTAVUS ABEEL, "	"
Rev. WM. J. R. TAYLOR, Jersey City, N. J.,	"
Rev. P. D. VANCLEEF, "	"
Rev. A. W. McCLURE, "	"
Rev. WM. W. HALLOWAY, Brooklyn, N. Y.,	"
Rev. JOHN KNOX, D.D., New York,	"
Rev. THOMAS DEWITT, D.D., New York,	"
Rev. J. W. MATHEWS, D.D., "	"
Rev. WASHINGTON ROSEVELT, "	"
Rev. Dr. VANARSDALE, "	"
Rev. JOHN N. McLEOD, D.D., "	Reformed Presbyterian.
Rev. ANDREW R. GAILY, "	"
Rev. JOHN FORSYTH, Prof. Theo. Sem. Asso. Ref. Ch., Newburg, N. Y.	
Rev. A. H. WRIGHT, New York, Associate Reformed Church.	
Rev. G. T. BEDELL, New York,	Protestant Episcopal Church.
Rev. JOHN A. JEROME, Theo. Seminary, N. Y.,	"
Rev. R. H. BOURNE, "	"
Rev. S. D. DENNISON, "	"
Rev. F. H. MARLING, Montreal,	Congregational Church.
Rev. Dr. ATWATER, Fairfield, Conn.,	"
Rev. D. C. LANSING, Brooklyn, N. Y.,	"
Rev. JOHN CLAP, Dorchester, Mass.,	"
Rev. J. S. GALLAGHER, Bloomfield, N. J.	
Rev. GEORGE H. WILLIAMS, Warren Street Mission Church, N. Y.	
Rev. JOHN FULLARTON, Whitestown, N. Y.,	Baptist.
Rev. H. HARVEY, Homer, N. Y.,	"
Rev. A. D. GILLETTE, New York,	"
Rev. E. GABRISHA, Lockport,	"
Rev. J. W. SARLES, Brooklyn,	"
Prof. J. J. BUTLER, Whitestown,	"
Rev. D. M. GRAHAM, New York,	"
Rev. Dr. BANGS, New York,	Methodist Episcopal
Rev. T. J. R. MERIEM, Morrisiana,	"
Rev. R. S. FORSTER, New York,	"
Rev. J. W. C. PENNINGTON, D.D., New York,	Presbyterian.
Rev. FRANCIS HODGSON, D.D., Philadelphia,	Methodist Episcopal
Rev. Dr. KENEDY, Brooklyn,	"
Rev. J. FLOY, New York,	"
Rev. R. M. HATFIELD, Brooklyn,	"

Rev. Z. A. LEWIS, New York,		Methodist Episcopal.
Rev. S. MARTINDALE, “		“
Rev. S. W. BAILEY, “		“
Mr. ROBERT L. STUART, New York,	Presbyterian.	
STEWART BROWN, “	Protestant Episcopal.	
JONATHAN STURGES, “	Reformed Dutch.	
WILLIAM E. DODGE, “	Presbyterian.	
WILLIAM COLGATE, “	Baptist.	
FRANCIS HALL, “	Methodist.	
JOHN T. AGNEW, “	Reformed Presbyterian.	
GEORGE D. PHELPS, “	Congregational.	
JOHN PATON, “	Presbyterian.	
JAMES LENOX, “	Presbyterian.	
ROBERT CARTER, “	“	
LOTHROP L. STURGES, “	“	
WILLIAM AGNEW, “	Reformed Presbyterian.	
WILLIAM CUNNINGHAM, Schenectady, “		
WALTER C. PALMER, New York,	Methodist.	
H. J. BAKER, “	“	
DAVID FERRY, “	“	
J. B. EDWARDS, “	“	
C. M. KINGSLEY, “	Congregational.	
O. E. WOOD, “	“	
GEORGE H. FISHER, “	Reformed Dutch.	
JONATHAN STURGES, “	“	
FREDERICK STURGES, “	“	
A. MERWIN, “	“	
ANDREW REID, “	Presbyterian.	
WILLIAM SCOTT, “	“	
L. B. WARD, “	“	
JOSEPH T. WILLIAMS, “	“	
A. A. WOOD, “	“	
T. W. CHAMBERS, “	“	
JAMES SUYDAM, “	Reformed Dutch.	
ROBERT M. OLYPHANT, “	Presbyterian.	
GEORGE DOUGLAS, “	“	
ALEXANDER STUART, “	“	
JOSEPH STUART, “	“	
WILLIAM PATON, “	“	
ALEX’R McL. AGNEW “	Reformed Presbyterian.	
WILLIAM BOYD, “	Presbyterian.	
J. R. SKIDMORE, “	“	

HOWARD CROSBY,	New York University.
JOHN A. BROWN,	Philadelphia, Presbyterian.
WILLIAM WELSH,	“ Protestant Episcopal.
JOSEPH P. ENGLER,	“ Presbyterian.
THOMAS WATTSON,	“ Baptist.
COLSON HIESKILL,	“ Methodist.
DANIEL MURPHY,	“ Congregational.
C. E. SPANGLER,	“ German Reformed.
ALEX. H. JULIAN,	“ Associate Reformed.
GEORGE H. STUART,	“ Reformed Presbyterian.
JOHN WETHERILL, JR.,	“ Methodist.
WM. T. WYLIE,	“ Reformed Presbyterian.
THOMAS W. PRICE,	“ Methodist.
WILLIAM TRUSTOW,	“ “

On motion of Rev. Dr. Murray, a committee to prepare business for the action of the Convention was appointed, consisting of Rev. Dr. Murray, Chairman; Rev. G. W. Wood; Rev. J. L. Wilson; Rev. Dr. Tyng; Rev. Dr. Bangs; Rev. J. G. Oncken; Rev. Dr. DeWitt; George H. Stuart, Esq.; Rev. Robert Patterson.

The committee presented the following subjects for the consideration of the Convention :

I. To what extent are we authorized by the word of God to expect the conversion of the world to Christ ?

II. What are the divinely appointed and most efficient means of extending the gospel of salvation to all men ?

III. Is it best to concentrate laborers in the foreign field, or to scatter them ?

IV. In view of the great extent of the Heathen world, and the degree to which it is opened, is it expedient for different Missionary Boards to plant stations on the same ground ?

V. How may the number of qualified laborers for the evangelization of the world be multiplied, and best prepared ?

VI. How may the co-operation of all our congregations be best secured to aid in the spread of the gospel ?

VII. How can missionary intelligence be most extensively circulated among the churches ?

VIII. Is it expedient to hold such a meeting as this annually ?

The report of the committee was accepted. It was resolved that the Convention adjourn at 2 P. M., to meet at 7½ this evening, and to meet again to-morrow morning at 9, and adjourn at 2 P. M.

The topics presented by the Business Committee were taken up in their order, and the Convention proceeded to the consideration of subject No. 1.

To what extent are we authorized by the word of God to expect the conversion of the world to Christ?

After full discussion, the Rev. Dr. Duff presented the following resolution, which was unanimously adopted.

Resolved, That without entering into any definition as to the technical meaning of such a term as conversion, and without entering into any statement as to the time, or succession of antecedent events, this Convention rejoice in unanimously testifying their single, heartfelt, undoubting faith in the emphatic declaration of God's inspired word that "men shall be blessed in him" (i. e. in Jesus Christ) "all nations shall call him blessed," yea that "the whole earth shall be filled with his glory."

The second subject was then presented for consideration; viz.

What are the divinely appointed and most efficient means of extending the gospel of salvation to all men?

After free and protracted discussion, Rev. Dr. Duff offered the following resolution, which was unanimously adopted.

Resolved, As the general sense of this Convention, that the chief means of divine appointment for the evangelization of the world are—the faithful teaching and preaching of the pure gospel of salvation by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ—accompanied with prayer and savingly applied by the grace of the Holy Spirit; such means, in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written word of God—the preparation and circulation of evangelical tracts and books—as well as any other instrumentalities fitted to bring the word of God home to men's souls—together with any processes which experience may have sanctioned as the most efficient in raising up everywhere indigenious ministers and teachers of the living Gospel.

At 2 o'clock the Convention adjourned to meet at 7½ P. M., the Rev. Dr. Duff offering the concluding prayer.

7½ P. M.

The Convention met, and was called to order. The Rev. Dr. Tyng offered prayer.

The third subject was taken up for discussion,

Is it best to concentrate laborers in the foreign field or to scatter them?

After a very harmonious consultation, the opinion of the Convention was embodied by the Rev. Dr. Duff in the following resolution, which was unanimously adopted.

Resolved, That while this Convention fully accord in the propriety and desirableness of diffusing a knowledge of the gospel as far as circumstances admit, or the providence of God may indicate, by means of a duly qualified and unrestrained itineracy—they yet as fully accord in the propriety and desirableness of seizing on strong and commanding stations, more especially in countries where hereditary concentrated systems of error have long prevailed, and there concentrating a powerful agency fitted by harmonious co-operation to carry on the different departments of the missionary enterprise, in such a way as to constitute them emanative sources of evangelizing influence to the surrounding multitudes, as well as the most efficient means of perpetuating the gospel in purity to succeeding generations.

The fourth subject on the schedule was then taken up,

In view of the great extent of the Heathen world and the degree to which it is opened, is it expedient for different missionary bands to plant stations on the same ground?

when, after full discussion, the Rev. Dr. Duff presented the following resolution, which was unanimously adopted.

Resolved, That considering the vast extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of the existing Evangelical Churches or societies, it would be very desirable, that, with the exception of great centres,

such as the capitals of powerful kingdoms, an efficient pre-occupancy of any particular portion of the Heathen field by any Evangelic Church or society should be respected by others, and left in their undisturbed possession: At the same time, acknowledging with thankfulness to God, that heretofore there has been practically so little interference with each other's fields of labor.

On motion of Mr. George H. Stuart a Finance Committee, consisting of Mr. R. L. Stuart, Mr. Stewart Brown, Mr. George H. Stuart, Mr. Wm. Colgate, and Mr. Jonathan Sturges, was appointed, to make arrangements for defraying the necessary expenses of the Convention.

The Convention then adjourned to meet at 9 o'clock to-morrow morning, and was closed with prayer by the Rev. Dr. Bangs.

9 o'clock A. M., 5th May, 1854.

The Convention met, and was opened with prayer by the Rev. Dr. Hodgson.

Mr. George H. Stuart, from the Business Committee, presented an order of exercises for the public meeting, to be held in the Tabernacle, at 7½ P. M., which was unanimously adopted.

The fifth subject on the list was then proposed for discussion, as follows:

How may the number of qualified laborers for the Evangelization of the world be multiplied, and best prepared?

After a very full, earnest, and most interesting discussion of the subject, in which the Foreign Missionaries, Professors of Colleges and Seminaries, Officers of the various Missionary Boards, and several venerable fathers of the churches, expressed their sentiments and feelings, the opinion of the Convention was expressed by Rev. Dr. Duff in the following resolution, which was unanimously adopted.

Resolved, That in the absence of sufficient data to give a full deliverance on the subject, this Convention cherishes a deep conviction, that in order to the multiplication of suitable agents for the Heathen missionary field, ministers of the gospel must strive more

vividly to realize in their own souls the paramount grandeur of the missionary enterprise, in its relation to the glory of God as manifested in the design and consummation of the whole redemptive economy, and as the divinely appointed and divinely commanded instrumentality for the regeneration of the lost and perishing in every land;—and then strive habitually through prayer to the Lord of the harvest, who alone can truly raise up and send forth laborers, as also through their public and private ministrations, to stamp similarly vivid impressions on the minds of church members, and especially christian parents, sabbath school and other christian teachers, who may have it in their power to train up the young, in simple dependence on God's blessing, to realize the magnitude and the glory of the work of the world's Evangelization, and lead them to consider personal dedication to the work as the highest of duties, and noblest of privileges:—Moreover, that for the due preparation of candidates for the foreign field, it were very desirable that regular provision were made in our theological seminaries generally, for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students; or what may be briefly designated, a course of Evangelistic Theology.

The time for adjournment drawing near, on motion the sixth and seventh subjects were postponed for the present, and the eighth was proposed for consideration:

Is it expedient to hold meetings such as this annually?

On motion of Rev. Dr. Murray it was unanimously resolved to call a convention similar to this in New York next year—that a committee consisting of gentlemen of this city representing the various Evangelical churches engaged in conducting Foreign Missions be appointed to make the necessary arrangements—and that this committee be appointed by the chair. Whereupon

The following gentlemen were appointed that committee,

Robert L. Stuart, Chairman; Stewart Brown; Jonathan Sturges; William E. Dodge; William Colgate; Francis Hall; John T. Agnew; George D. Phelps.

On motion of the Rev. Dr. Steele, it was unanimously resolved,

That this Convention express gratitude to Almighty God for the harmony and brotherly love which have prevailed during all our session, and the unanimity which has characterized our decisions;

and that we view it as an indication of the approach of that glorious period when we shall all see eye to eye, and more unreservedly dedicate ourselves to the advancement of the Redeemer's kingdom.

On motion of Mr. George H. Stuart, it was unanimously resolved,

That the proceedings of the Convention be published in the religious papers of all the Evangelical Churches, by the officers of the Convention.

On motion, it was unanimously resolved,

That the thanks of the Convention are due to the Trustees of this Church for their kind provision of an appropriate room in which to hold its deliberations.

It was moved by Mr. George H. Stuart, of Philadelphia, and seconded by Rev. Dr. Willis, of Toronto, C. W., and carried unanimously,

That the Hon. Luther Bradish do now leave the chair, and Mr. John A. Brown be called thereto.

It was again resolved unanimously,

That the cordial and unanimous thanks of this Missionary Convention be, and the same are, hereby presented to the Hon. Luther Bradish, our Chairman, for the able, dignified, and courteous manner in which he has presided over our deliberations.

Hon. Luther Bradish, on resuming the chair, replied as follows:

For this renewed expression of your kindness I beg the Convention will be pleased to receive my best thanks. If, during the session of the Convention, I have been enabled so to discharge the duties of the chair as, in any degree, to meet your just expectations and receive your approbation, it has been owing to the remarkable business talent, love of order, harmony of opinion, and spirit of union, which have so eminently characterized this Convention, and pervaded all its proceedings, rather than to any merit of mine. The duties of the chair, always delicate and sometimes difficult, have here been rendered comparatively easy. This Convention, remarkable as it is in the various elements of which it is composed, is still more so in the spirit which has animated it, and the blessed influences which seem to have guided all its action; as it surely is in the results of its deliberations, and the entire unanimity with

which those results have been attained. These have rendered the duties of the chair a high gratification rather than an arduous labor. This renewed manifestation of your kindness, therefore, so far beyond any merit to which I can lay claim, deserves as it receives, my warmest gratitude, and most cordial thanks.

Moved by Rev. John N. McLeod, D.D., and seconded by Rev. Dr. Willis, and carried unanimously,

That the thanks of this Convention be returned to the Foreign Missionaries present, for the ample and satisfactory information communicated by them, and for the blessed influence they have exerted during all its deliberations.

The minutes were read and approved.

The hour of adjournment having arrived,

The Rev. William Dean, D.D., of China, led in praise and prayer, and after pronouncing the benediction the Union Missionary Convention accordingly adjourned to meet in the Tabernacle this evening.

PUBLIC MEETING IN THE TABERNACLE.

PURSUANT to the arrangements of the Joint Committees, and of the "Convention," a public meeting was held in the Broadway Tabernacle, at 7 1-2 P. M. Before that hour the house was filled to its utmost capacity, and some hundreds were obliged to leave from want of room. On the platform were:—Hon. Luther Bradish, Francis Hall, R. L. Stuart, G. H. Stuart, Jonathan Sturges, Dr. Duff, Dr. John Forsyth, Dr. McLeod, Dr. Knox, Dr. Dewitt, Dr. Bangs, Dr. Pomeroy, Dr. Anderson, Dr. Tyng, Dr. Murray, Rev. Jno. Thomson, Rev. David Malin, Rev. Mr. Burns, Dr. J. W. Alexander; whilst many of the devoted friends of missions, clergy and laity, were to be seen everywhere in the house.

Hon. Luther Bradish, the President, came forward and said:—

Friends of Christian Missions (for I take it for granted that all within the sound of my voice are such):

The present meeting is the close of "A Union Missionary Convention," held during the last few days in this city, under the direction of a joint committee of Philadelphia and New York, appointed for that purpose. This Convention has been composed of Representatives of many of our Evangelical Churches of various denominations. These Representatives, forgetting, for the moment, the peculiarities of their ecclesiastical organizations, their denominational theology, and their peculiar modes of

worship; and animated only by a love of a common Saviour, and a common desire to extend his blessed Gospel of light and of life to the benighted and destitute of our race in all lands, have come up to this Convention to take counsel together upon the great subject of the Evangelization of the World.

It is matter of grateful reflection and of high congratulation that Christians of every shade of denominational opinion can here find a common ground of Christian Philanthropy, and for Christian co-operation and effort. (Loud applause.) I cannot but view the simple fact of this Convention, the high Christian principle in which it originated, and the Catholic and Evangelical spirit which has pervaded and characterized all its proceedings, as among the most remarkable and deeply interesting signs of the times, and of most auspicious augury for the future. It furnishes the cheering evidence that those differences of opinion, which have heretofore separated and sometimes unfortunately alienated from each other the followers of a common Saviour, the participators in a common faith and hope, and the subjects of a common destiny, are at length melting away, and giving place to that better spirit of love and unity, which presages the approach of that union of the church universal on earth, which we fondly believe to be among the events of the near future, and which is assured to us by the Promises of God.

This Convention, during its entire session, has been highly favored by the presence of many of the faithful Servants of their Lord and Master, who have long and successfully labored in carrying the glad tidings of his Gospel of Salvation and Peace to the remote and benighted corners of the Earth. From these dark and distant regions of their beneficent labors, these venerated men have come up to this Convention, to aid by their experience, enlighten by their wisdom, and animate by their zeal. Preeminent among these is our distinguished visitor

and friend, the Rev. Dr. Duff (enthusiastic applause)—whom I have only to name, and you will all be familiar with his life, his character, and his services. Among the many good men who have devoted themselves to the cause of Foreign Missions, few have, for so long a period, dedicated themselves to this noble work, with such entire and self-sacrificing devotion, and with such eminent success, as our distinguished visitor. His whole life has been one of continual missionary labor, and missionary triumph.

He comes among us to recruit the vigor of over-taxed energies; from personal intercourse and observation to become acquainted with our people and our churches; and to stir them up to a holier zeal, and increased missionary effort. We trust that when, a few days hence, he shall again embark for the distant field of his labors in the East, he will go from us with his heart encouraged, and his hands strengthened for his great and beneficent work; in which the entire Evangelical Church in America will accompany him with its affection and its prayers, and cordially bid him "God speed."

In the course of the evening Dr. Duff will address you.

The exercises of the evening will now commence by the singing of a hymn, which will be read by the Rev. Dr. Anderson.

Whereupon Dr. Anderson read the missionary hymn "From Greenland's icy mountains," which was sung by the congregation.

The Scriptures were read by the Rev. Dr. Forsyth, and prayer was offered by the Rev. Dr. Pomeroy.

Rev. Dr. Murray then came forward, and said: It is unnecessary, after the remarks which have already fallen from you, sir, to state that shortly after the arrival of Rev. Dr. Duff in this country, at a very large meeting, convened in the city of Philadelphia for his recep-

tion, a resolution was unanimously adopted appointing a Committee, consisting of one member from each of the various religious denominations of that city, engaged in the work of Foreign Missions, before Dr. Duff should leave this country, to convene such a Convention as that held to-day. On the return of Rev. Dr. Duff to this city, at a very large meeting of Christian gentlemen, representing the various religious denominations, the resolution first adopted in the city of Philadelphia, was responded to, and a Committee was appointed in this city similar to the one appointed in Philadelphia. By the joint co-operation of that Committee, a Convention was called, which ended its sessions at 2 o'clock this afternoon. That Convention, composed of members from various Evangelical denominations of this country, commenced its sessions yesterday, at 10 o'clock, and adjourned at the time I have stated; and every individual will say that a more delightful, a more harmonious meeting, and one in which the spirit of Jesus Christ more prevailed, we have never seen. Every individual that was there at the close of the session could thank God for the privilege that he had enjoyed. One of the arrangements by this Committee was, to hold this meeting for which we have assembled here to-night. And I have been requested, after this statement, to read the results to this meeting to which the Convention came during its sessions. I will simply read them, hoping that they will form a noble and glorious text for the beloved brother who is to address you:"

Dr. Murray then read the resolutions adopted by the Convention.

The President then said:—It is with peculiar gratification that I am able to announce to the meeting that you will now be addressed by Rev. Dr. Duff.

Rev. Dr. Duff was received with expressions of warm applause. When it had ceased, he spoke as follows:

Christian Friends and Brethren: It is well at the outset to state that the position assigned to me this evening is not one of my seeking and not one of my suggestion; and if I were to consult my own personal feelings, I would rather be, this evening, a listener than a speaker. The meeting itself is not one which originated from any proceeding of mine. You have heard already, this evening, how it was at a great public meeting at Philadelphia, some months ago, that the original idea with reference to such a convention arose. I may as well state the simple fact, that it was a suggestion that came out of the teeming mind of a citizen of Philadelphia—a layman, too—who has a soul great enough to embrace the whole world—Mr. George H. Stuart. (Loud applause.) The suggestion arose with that beloved friend and brother; and it has been carried through by the united exertion of the committees in New York and Philadelphia. The harmony which has prevailed, between the members of the committee in New York and the members of the committee in Philadelphia was such as to indicate that something really good and useful might be anticipated; and so it has turned out.

As a stranger in the midst of you, I can only testify that the meetings of yesterday and this day exceeded my highest anticipations. It was with fear and apprehension that they were contemplated prospectively; but God speedily dissipated all fears and misgivings, and proved them to be utterly fallacious—God, in the overruling of his providence, has manifested to us all that there is, latent, at least, in the souls of his believing people in this country, a spirit of unity and love which requires only a fitting occasion to bring into open manifestation. I may truly testify that never upon earth have I enjoyed meetings more. On a smaller scale, for the last twenty years, we have been in the habit of holding similar conferences upon the banks of the Ganges, in the Metropolis of India. Missionaries there, representing all Evangelical denomina-

tions, laboring in Bengal, have been in the habit of meeting every month, regularly, for upwards of twenty years, to discuss all manner of practical questions, and to co-operate together in the spirit of brotherly kindness and charity; and I can tell you that the day of Judgment alone will indicate the vast amount of good that has accrued from these blessed meetings in that far distant realm of heathenism. But they were miniature meetings, compared with the great ones of yesterday and to-day. I supposed, in October last, when in London, privileged there to assemble along with hundreds of other Brethren from different parts of the British Empire and the Continent of Europe,—when Missionary matters were brought up for discussion, and a whole day devoted to that object—I thought that that was the greatest meeting of the kind I ever attended. I will not now venture to draw a comparison; but, assuredly I must say this, that no meeting I ever attended could by any possibility be said to surpass, in pleasantness and profit, the meetings of yesterday and to-day; and I am persuaded that there are not any other two cities upon the face of this Earth, as the centres of two great Christian States, that could have so readily furnished the fitting materials for such meetings. (Applause.)

No other city besides London, on the one hand, and New York—the Empire City, as you call it, on the other, could well have been the scenes of such meetings. Of course these meetings might have been held in other cities within the domain of Great Britain and the United States; but I refer to these two countries as the only ones on the face of the Earth, so far as I see, that would furnish sufficient materials for such meetings. That being the case, I do enter with my whole heart and soul into the prayer put up this evening that these two countries—be their past relations what they may have been—being in reality the great Protestant countries of the Earth, should ever be found united together in harmony and love, in fighting

the battles of the Faith, and in contending with the common foe from pole to pole. (Loud applause.)

Now, then, dear friends, while I would shrink from occupying such a conspicuous position as has been allotted to me this evening, I do simply say this, that contrary to natural inclinations, and in spite of them, it has been my lot continually to be carried forward into points or positions which I would rather have shunned a thousand times. I look upon it, that if in the course of the leadings of Providence, I am carried along by the stream in such a way as to indicate that it is the doing of the Lord and not the offspring of any ambitious desires of my own, I can go forward in integrity of heart and cast myself upon the Lord and upon the kind indulgence of Christian brethren.

I shall now come briefly to the text which is furnished to me; and a more tremendous text has seldom been put into anybody's hands. Do not be alarmed; I will not attempt to enter into it minutely; for if every principle or sentiment which it contains were enunciated, and expounded or illustrated, or fully vindicated, I fear that by this time to-morrow we would scarcely be much beyond the middle of it. That is out of the question. We can only very cursorily endeavor to draw attention to a few of the leading points, making such remarks as the occasion may suggest. Now, let us look at the foundation of the whole. The object is the Evangelization of the World. This matter, as stated already, was fully discussed; but the question is to what extent may we expect this conversion of the World. You know that there are divers theories upon the subject. The object of our Convention was, not to deal with abstract theories, but with what was practical, or generally recognised; and surely whatever may be the order of events, whatever may be the sequence of things, it is a great thing to fix the idea in one's own soul, as a positive fact to be indubitably realized, that in the

use of the means of God's own appointment, and by the special influence of his Holy Spirit, the day is coming when this Earth, which has so long been the usurped domain of the Prince of Darkness, shall become, according to the Divine promise, from end to end the Kingdom of the Great Messiah. (Loud applause.)

In the language of this first resolution, which is only taken from the Inspired Word of God, the Earth shall be filled with the glory of God. But who can realize what is meant by the glory of God?—the concentration of the brightness of His glory? Let any one try and imagine what the glory of the Great Jehovah is, when this great Universe, the Sun, the Moon, and the Stars, and all that they contain, furnish only so many dim and subordinate reflections of that glory. And yet we are told that the day is coming when this Earth, which may now be said to be filled with the glory of Satan, the Prince of Darkness, shall be replenished with the glory of God,—the glory of the tri-une Jehovah. What a change shall then be realized, when the Prince of Darkness is cast into that bottomless abyss into which he shall be plunged, confined with the miserable victims of his unmitigated malignity, for ever and ever; and the Earth, purified from all that belongs to Satan, and filled with all that belongs to God, so that it shall be literally replenished to overflowing, with his glory. There is a grand conception of the Psalmist here. It is from the 72d Psalm, and oh! let us try to realize it to-night. The Psalmist begins with a subject ordinary in itself, but under a direct inspiration, soon is carried on into distant ages, from Solomon unto Solomon's Lord—unto Him of whom Solomon is but a type. Read that again and again. There is a royal grandeur as it advances, springing out into still more glorious magnificence. You hear of His Kingdom prevailing “from the rivers unto the end of the Earth,” and “all they that dwell in the wilderness shall bow down before

Him, and His enemies shall bite the dust." You see here how "all men shall be blessed in Him and all nations shall call Him blessed" and then ending with this grand climax: "The whole Earth shall be filled with His glory." Now, then, if the Earth be fully replenished with the glory of the Great Jehovah, what more with reference to the world's blessedness can any soul desire or ever pray for? Hence the emphasis of the inspired writer, when he concludes the Psalm: "The prayers of David, the Son of Jesse, are ended." What more had he to pray for with regard to the consummation of this World's Evangelization? When this grand conception is realized, then prayer for that object is ended; because the object is fully accomplished. Let us try to realize the grandeur of this expectation, that our own souls may be filled with it as the soul of the Psalmist, and then we shall partake somewhat of his seraphic fire, and be up and doing with reference to the progress and advancement of it.

Now, then, with regard to the next point, which is the Divinely appointed means: These are laid down emphatically as the teaching and the preaching of God's own Word by a faithful living minister, as well as by other qualified agents, and through various instrumentalities of approved usefulness. The teaching or preaching of the Word by the living voice of a spiritually living man is the primary means. And why? The design of Jehovah evidently is, that the Word shall be proclaimed in such a manner as that in every proclamation of it the effect of the Word in newness of heart and holiness of life, or the image of Jehovah shall be manifestly reflected from the soul of him who is proclaiming it. This is the root of the whole matter. The Word of God, by itself alone, has no converting power in it. Hence the resolution says: "accompanied with prayer and savingly applied by the grace of the Holy Spirit." We are bound to protest, in the face of all nations, against sanctioning the absurdity of

any soul being converted apart from the influences of God's Spirit—we are bound to testify to that great Truth. It is our glory to testify against rationalism or pantheism in whatever shape it comes, and all other errors that would exalt natural powers, so as to supersede the necessity of any special Divine aid. It is our glory to participate in the simplicity of Gospel Truth; and let us rise up and testify to that in this Convention. The Word is compared to good seed, and the soul is compared, of course, to the good soil in which the seed is sown. There is a literality in that. There may be a beautiful fitness between the good seed and the good soil, you may get seed and good soil, but there they may lie for ever in immediate juxtaposition, and yet no life, no germination, no sprouting or budding, no fruit will appear, until the rains of Heaven water it and the sunshine of Heaven warm and animate it. So it is with the Word of God and the soul of man: the Word of God is the good seed, and the honest heart is the good soil; but that Word may lie as it were in juxtaposition with the soul, and there lie for ever, without any spiritual growth, until the dews of the Heavenly Grace do water it, and until the rays of the Son's righteousness do vivify it. Now, then, the use of instrumentalities is distinctly recognised in the Resolution, the necessity of Divine influence to give them due efficacy is distinctly and unanimously recognised too.

And here the good effect of such a general Convention as ours may well be noted. For what was one at least of its definite objects? It was to put down, if possible, all narrowness, and bigotry, and exclusiveness. That is a great object. It is astonishing to see how people run away with hobbies. A person gets upon a hobby, and he believes that there is no other in the world but his own, though "his own" may be a little sort and a useless sort of a hobby, after all. (Laughter.) One may as well look up to the corner of the room and

watch the spider weaving his web, until he conceals himself,—and, if he is capable of thinking, believes, as he sees nothing but himself, that he is the Lord of the creation. So it is with people spinning out, not from their own bodies, but from their brains, little dogmas or distinctions, or theories as futile often as the entities and quiddities of the Schools, in days of old, and then denouncing perhaps all that differ from them, or, if they come in contact with them, say “because you do not take my hobby as the best, what have I to do with you?” Now, it is one of the most blessed results of this glorious Convention that parties come together in the spirit of love, and that if any one find himself rising up upon wings of wax, he sees that others do not heed it. The blessed result of this meeting is the interchange of confidence, of brotherly love, and charity. Every man there spoke his mind out with as much freedom, as if he were planted upon the top of the highest mountain, with no one within his reach, or in the desert, pouring out his whole soul upon the barren wilds, without fear of contradiction.

There was another beneficial result of this Convention; that, while we could see measures of paramount and primary importance, we could give them their proper position; yet if any brother could advance any other measures, less mighty, but still valid, good, useful and suitable, then we said we will take them in too. This was one distinct result of the meeting; and in the second resolution, it will be found that various measures are recognized as harmoniously cooperating together.

With regard to the raising up of ministers of the Gospel in distant lands, as one of the instrumentalities for diffusing the Gospel, that subject will commend itself to a large audience, when you remember that if you have a hundred and fifty millions of people in India alone, and you were to give a preacher to each thousand of them, you would require one hundred and fifty thousand ministers. Where

are they to come from? Neither could the United States nor Great Britain furnish anything like the required number. It never was designed. We must go, in obedience to the Divine command, we must carry the blessed Gospel into these distant regions, and there plant the tree of Life, which tree, by God's blessing, will spring up, and grow into independent strength and beauty. (Loud applause.)

Our purpose in regard to transplanting Christianity to any land is, that it shall be ultimately self-sustaining, and this will never be carried into effect except by the blessing of God, on approved and adapted means, who will raise men up there, able and willing to sustain the Gospel. All modes that are applicable to carry out this measure should be tried; but the Convention does not go into a specification of these modes. There are still individuals who do not know why it is that in a region like India, missionaries of different societies betake themselves to processes which may not directly indicate a preaching of the Gospel, and forget the necessity of employing means of a direct and more general kind, to raise up those who might be qualified to preach it. I would endeavor to clear up this point, for there seems to have been some misunderstanding about it. Apart from the general desirableness of employing means for enlarging the intelligence and invigorating the intellect of men, when you go to India, you do not come to a country where the mind of the people is in a state of vacuity, as when you go among savage tribes who have no written language, no hereditary priesthood, and who are not wrapt up in the systematised pantheisms and polytheisms belonging to the regions of the East. When you go to India, for example, you find the national mind a vast plenum; where every point is pre-occupied, where every corner of the soul is filled up, where every faculty is pervaded, where every desire and every emotion of the heart is provided for, and that, too, upon Divine authority.

Now, this being the case, let it be remembered as a matter of common sense and justice, that when you come among such a people, in order to get into the inner core of their souls, you must try all the expedients which God has put within your reach.

There has been such diversity of opinion upon this subject, that I hardly know how to adjust it, but I will furnish an illustration in order to render my argument clear. Let us put a case: For instance, in Calcutta, more than twenty years ago, through the government system of operations carried on there, a number of the young men were tossed out of all belief in the prevailing religion of their countrymen, and became infidels and atheists. Here were young men who had gone through a process of education, who had mastered the English language, literature, science, and philosophy, filled with metaphysical ideas, and the wild opinions of avowed Atheists. A minister of the Gospel comes into contact with them. God by his grace might conquer all these, if he chose; but I put the case: Here is a set of men, who, the moment you began to speak to them, literally turned away with disdain and contempt. What are you to make of them? If they do not believe the Word, how are they to be converted? And how can they believe, if they do not hear it? What others might do, I do not know; but what was actually done was the following: There were other subjects which engaged their attention, and to which they themselves were particularly partial. It occurred to us that if we were to talk to them upon a subject in which they were already interested, they would become conciliated, and confidence would be engendered. For this end, we entered into conversation with them, and they, in substance, said, "We will hear nothing upon the subject of religion—we will listen to nothing about Christianity, and if you speak a word in reference to that we shall be off. What we want to know is, if there be a God; and unless you prove that, we will not

hear you." Should we turn round and vehemently rate these young men: "You horrid Infidels!" Should we turn round to them with contumelious scorn? Should we by such means advance Christianity in their view? No; most certainly not. The challenge was felt to be something that must be met in a friendly spirit. Accordingly, we entered into the discussion, and ultimately we convinced them that there was a God. That was one point gained, and then the next step was the evidence of Revelation, and the question arose, has this God in anywise demonstrated that he has ever specially conferred with men, or conveyed any authoritative communication to men, or, in other words, has there been any revelation from Him? They would not listen to the substance of the revelation, until you could show them that there was a Revelation. I do not give you this as a process to be followed out in all cases. God forbid! We go with the blessed Gospel, and proclaim it to all people who can be induced to listen to it; and where God has his elect, there the soul will be reached. I mean that there is such a thing as spiritual husbandry, and that you must vary with reference to the variety of the soil. It would be an absurdity if I were to deal with the forest wilderness as I would deal with the treeless prairie; or with the swampy marsh, as with the dry and stony ground.

What was the result in the case now under consideration? All that was done was done in good faith; every effort was accompanied with prayer; and then, when satisfied that the Bible was a Revelation from God, or at least unable to invalidate the evidence, they were ready to hear us as to its subject-matter; and it was then, as you might expect, that the Word of the Living God, when accompanied by the Spirit of Grace, took hold of the souls of some of these, so that several of them came under an amazingly deep conviction of sin and guilt, cried out of the depths for deliverance, and came seeking

to be admitted into the Church of Christ. They were so admitted; and some of them subsequently became living ministers of the Gospel. Of these two are still laboring in the field, though not in immediate connexion with the mission with which I was engaged. From various circumstances and reasons, one entered the Episcopal Church of England, and the other the Presbyterian Church of the old school of the United States of America, in North India; and both of them have continued to render good service to the cause of the Redeemer, as ordained ministers of the Living God. I have thus referred to the manner in which these came to embrace Christianity, merely as one of the varieties in the procedure of God's providence.

While on this subject I may as well briefly advert somewhat more particularly to the potency of sound general knowledge in subverting Hinduism, which is an all-comprehending system. You come to the people, and they go back to their ancient sacred books, to which they refer all things connected with earth or heaven, science or art, habits and manners,—all of which are thus regarded as divine. As a simple and familiar instance,* you find the people actually believing that in the centre of the earth there is a mountain which, when you come to measure it, will be found to be upwards of six hundred thousand miles in height: *i. e.* it is higher by twice or thrice than the whole distance between this and the moon. It is a curious looking mountain in the shape of an inverted pyramid: above is the habitation of gods, and down the sides of it are immense rivers and trees. On one species of these trees, extending to eight or nine thousand miles, grow apples bigger than elephants, which, when they fall, lie on the ground until they rot, and the juices exuded constitute a vast river, the waters of which are endowed with the virtue of preventing perspiration, or disagreeable odours, or decrepitude, or decay, and other such like marvels. (Laughter and applause.)

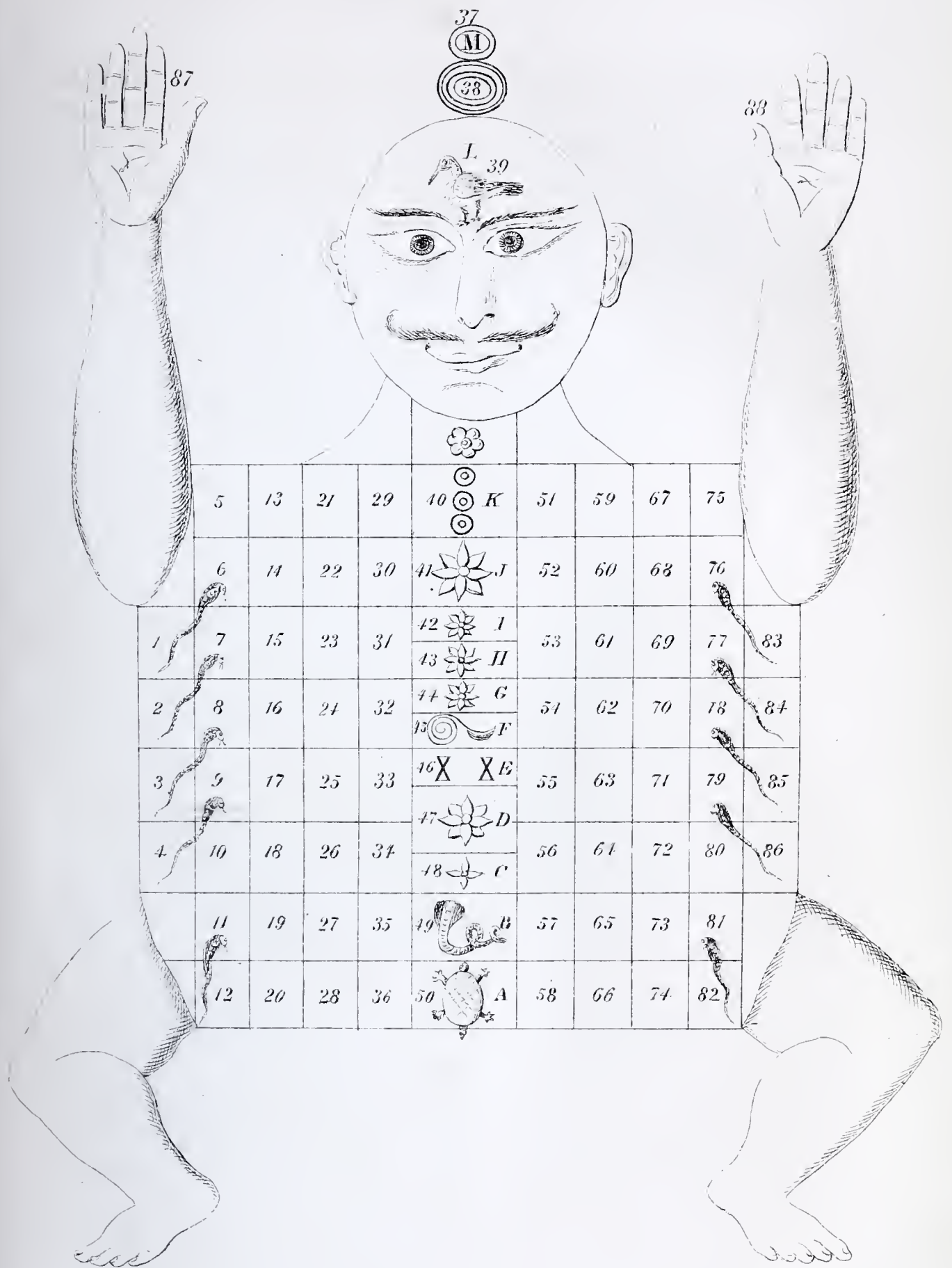
All this is declared to exist in the centre of our Earth. Can you, then, teach any, especially the young people, anything like our true geography without coming into collision with imaginary facts like these—yet believed to be facts by the votaries of Hinduism on authority that is divine.

Again, in regard to the milky way, their books say that it is the river of heaven, or Ganges, as it flows across the upper firmament, in its passage to this lower world. A long account might be given from the Ramayan of this descent of the Ganges, which is one of the wildest, if not grandest conceptions in their extravagant mythology. If it fell directly upon the earth, it would shatter it to pieces; in order that the world should not be thus crushed, one of the gods interposed and allowed it to fall upon his head, which broke its force; and it then sought a passage into the mighty Himalaya, and flowed out into the plains of India. Then, as to lightnings, they believe they are flashes or coruscations of light from the brilliant forms of the goddesses when they are flying about from the different heavens. Their theory with regard to the stars is, that all are spirits, and many of them the souls of men who were once upon the earth, and that they are fixed up there for a season, in a state of enjoyment; but after a time their period of happiness terminates and they come back to earth. They come down as falling stars; the more dazzling are the souls of the good, the dimmer those of the wicked. Those which fall in the evening are short-lived; those that fall towards midnight are long-lived. You cannot name anything, and you cannot go to any quarter, where they have not a divine theory to account for every natural phenomenon. For example, go to the south of India, and you come to Cape Comorin, which is a low mass of grey granite shooting into the sea, with a gravelly granite beach. They have a divine theory in re-

gard to that. They declare that, once upon a time, in the early ages of the earth, when mighty kings reigned, a great fête was prepared for the marriage of one of the king's daughters, and enormous quantities of rice were cooked in readiness for the occasion. The bridegroom, however, did not come, and the bride, as is usually the case under such circumstances, became very impatient. (Laughter.) In her disappointment, she cursed the rice, the effect of which was to transform it into the particles and grains of granite now lying along the shore. Fifty or sixty thousand pilgrims come there every year to bathe, believing that this was the veritable rice prepared for the wedding of the king's daughter, in former ages.

Their theory of the physiology of the human body is also divinely revealed. I am led to refer to this subject, because I have seen, in the schools of the United States, a great deal very properly made of it, and even in the Common Schools, and I was delighted to see it. Now, in ancient times, the Hindoos appear to have studied the subject more perfectly than in subsequent ages. They have medical shastras, of divine authority, which, along with many sensible things and results of shrewd observation, contain endless and nameless absurdities. But whatever might be the state of things in the olden times, for ages past the Hindoos would never touch a dead body—they believed it would defile them; and, therefore, they could not know anything of the structure of the interior of the body from actual examination. It was necessary, therefore, that there should be some Divine revelation on the subject, and hence their medical books were all the result of Divine inspiration. Some of these, connected with the Tantric Shastras, in particular, contain extraordinary theories and prescriptions. With reference to the structure of the corporeal system, in one of their books there is a plan given of the inner organs of the human body. Here is an exact copy of it. [The reverend

gentleman here exhibited on a leaf of paper a *fac simile* of the drawing in question, and proceeded to explain it.] Here is the head up here, where it ought to be, no doubt, and here are the hands, and there are the feet underneath. What they want to portray by the body of the figure is this: they say that there are internal organs, each being the seat of some faculty, or feeling, or emotion, or desire, or appetency, or some other unnamable thing. You would say, then, that these people are phrenologists. No such thing. Their divine theory does not put the seat of the faculties, whether intellectual or moral, into the head or brain, but down in the body; and there they declare that the organs actually exist as organs; and from the neck down to the lower part of the body, they have a series of entities or strange material figures, which they say are usually existing in the body. The lowermost one is a small tortoise (A), and above it next comes a small serpent (B), the representation of Ananta, the interminable serpent, or one of the manifestations of one of their chief gods; and above that something like a circular flower with four petals (C), and that is the seat of one of the gods, namely, Ganesha, the God of Wisdom; above it is another circle (D) with petals, the seat of the God Brahma; then the navel (E); and above that (F) the gastric fire; and above that (G) the seat of the God Vishnu; above that (H) the seat of the mind; then (I) the seat of the God Siva; then (J) the seat of life; then (K) three circles of awful mystery;—thus, in succession, like the ascending steps of a ladder, have we a series of wonderful material organs—the seats of mind, of life, and of Gods, when they come to pay a special visit. And so, on either side of this central trunk, are there organs put down, until they amount in all to eighty-six. Thus everything has an organ. Covetousness has its organ; the waking state and sleep have theirs; envy and wickedness, severally have theirs; and in short, everything, namable and un-



namable; so that they all amount to eighty-six.* But then we put the question to them, why cannot we, after dissecting the body, see these organs? They answer us, the organs are all there while the body is living, but the moment life goes out of it, these go out too, and of course, they can no longer be seen. (Laughter.) Then, instead of having the brain the seat of mental, and other faculties, they have got there a little miniature animal instead—one with us in no great repute; but in their mythology the king of birds—nothing more nor less than a genuine *goose*. (Laughter.) A goose reigns in the brain there. Now, what is the practical application of all this? I might state it, as I have often done, in my own words, but I prefer, this evening, stating it in the words of another, that cannot fail to interest and to convince. “The Physical Errors of Hindooism” were once proposed as the subject of a prize Essay to the senior students in the Free Church Institution, Calcutta. Several able and elaborate essays were given in—all written with a freedom from ancient hereditary prejudice which might do credit to any freeman in the world. That essay was publicly read in Calcutta in the Town Hall, at a public examination, in presence of upwards of two thousand of his countrymen, including Rajahs, Brahmins, and many of their great men, with parents, and guardians, and friends. I shall only read a

* At the request of some of the members of the Missionary Convention, Dr. Duff gave up the copy of the diagram in his possession, and furnished a few more notices of the internal organs. Some of them are of so peculiarly a mystico-mythological character as not well to admit of being translated into English. He has therefore supplied only a few of the more simple and intelligible. No. 1, is the organ of Covetousness; 2, Envy; 3, Wickedness; 4, Irreligion or Impiety; 5, the Waking Faculty; 7, Comparison; 9, the Love of one’s own Religion; 11, Religious Penance; 13, the Dreaming Faculty; 14, Goodness; 17, Pedantry; 22, Passion; 25, False Ostentation of Wisdom; 26, Attention; 30, Ignorance; 34, Egotism; 55, Leanness of Body; 56, Happiness; 63, Obesity; 64, Misery; 65, the Enjoyment of Imaginary Objects; 70, Old Age; 78, Wisdom; 80, Death; 82, Pride; 85, Self-Conceitedness; 86, the Habit of Reproaching, &c., &c.

few sentences from its conclusion. The young Hindu Essayist, after passing in review the whole range of the physical theories of Hinduism, thus winds up the whole :—

“Here we bring our subject to a close. We have examined in order, the Geography, Astronomy, Chemistry, Botany, Anatomy, and Physiology of the Hindus, and we have found them abounding in errors of every description. We have not even met with any isolated point belonging to any of these sciences as treated among the Hindus, which is altogether free from mistake. Now, we turn against the defenders of Hinduism, the Brahmans and others who so strenuously uphold that system, and ask them, do they know what they are doing? ‘What!’ they reply, ‘we are doing nothing, but maintaining the Shastras of our forefathers, and defending our own faith.’ And in so doing, we say, you are fighting against truth, and heaping on your heads the responsibility of corrupting the minds of your children and your fellow creatures, by leading them in the dark, and storing their minds with nothing but errors and falsehood.

“Again, we ask them, Is this the boasted religion of their forefathers? Is this the best of all creeds in the world? Is this the faith, every part of which is said to be received by inspiration of Heaven? It will not do now to say to us, What do you know of the Hindu religion, that you come to decide upon its merits? Though we may not be able to understand your dark metaphysics, your intricate logic, and your obscure religious dogmas, yet we have discovered in your religion many things, which can be brought down to the level of the understanding of a mere boy. Your Shastras interfere with scientific subjects, of which we possess the best knowledge, and in these we find them blunder in a most ridiculous manner. We take not your metaphysics, or logic, or religious doctrines, but your science only, to falsify your religion, and lay the axe to the root of its claim to divine origin.

“ We may now perceive the policy of the Hindu Sages, in having prohibited all men, except the Brahmans, the brothers of the same fraternity, from reading the Shastras. The door was kept close shut, lest LIGHT should enter in, and discover what is within the closet. But the bar is broken, and we have got into the room. The golden days of the Brahmans have passed away. Hindus have now begun to think for themselves. The sun of knowledge has begun to shine over the night-brooding soil of Hindustan. Light has begun to enter into the minds of her children. Neither the Brahmans nor the Shastras are now held peculiarly sacred. Men have begun to ask for evidence. What is then to become of its defenders—of the Hindu religion itself? But we must stop here. All beyond is dark, &c.”

I ask my audience to try and conceive, if they can, a scene like that now alluded to. A young Hindu, of good caste and family, born himself and brought up in all this darkness, and blindness, and stupidity, of his country's faith, rising up and in the presence of so many of his countrymen, uttering such free, manly, and enlightened sentences as these? In his own person he furnished the finest illustration of the deadly effect of true knowledge in demolishing Hinduism. And, are we not warranted in concluding that the beginning of a new era is dawning upon the oriental regions, when such an exhibition can be realized?

Dear Friends and Brethren: I find that I must be very much more brief with regard to the remaining topics. There is, however, one here mentioned to which I would like to draw your attention. It is as to what is called the dispersive or concentrative system of missions. We want to send forth light into thickest darkness. Now you will see at once that there are times, and places, and occasions in which a small taper would answer our purpose quite well; while in others it would not suffice. We

want, for example, to raise beacons along a dangerous shore; and the question is, shall we put a thousand little tapers along miles of shore, at a distance of a quarter of a mile? Would that answer the purpose? No! you will say; we must gather up all the combustible materials and concentrate them in one great mass of light—in a lighthouse—that will dissipate the darkness and shed its rays afar, to reach the vessel of the benighted mariner, which otherwise might be doomed to fatal shipwreck. The whole matter must be left very much to the judgment of a thoughtful considerate man as to the varying course to be pursued in varying circumstances. In certain circumstances the dispersion of small lights will answer an important end; in other and different circumstances, the concentration of many into a strong central light will alone suffice. And this is the spirit and substance of our third resolution.

And here I may be permitted to make a passing remark. If the number of ministers were properly distributed all over the United States, they would be found, after all, to be very much proportioned to the real wants of the country; and we should find about one minister for a thousand inhabitants. But what are we called upon to witness? We see large spaces in New York where there are one hundred thousand inhabitants, destitute of any of the means of grace, or of provision for attending God's house; and in other districts you will find spaces in which there are no ministers of the Gospel at all. But what do you find in other parts? You see half a dozen, it may be, of ministers of different denominations concentrated, each with a little church and a little flock—all of them, it may be, poor starvelings together in more respects than one. We ask, what they all can find to do there, and are told that they are all half-starving, and their flocks feeble, and lifeless, and embarrassed—aye, and perhaps, jostling against each other, in many petty little ways, fitted to consume the

spirit of brotherly kindness and charity. Now, why remain, thus crowded together, while whole regions are left entirely destitute? Why not rather disperse? Yes, but one will answer, "my flock belongs to such a sect, and yours to another," and each will insist on maintaining a separate service, as if he must go to Heaven only in his own way. I do hope and trust that the day is coming when this divine spirit—the true catholic spirit—the all-embracing spirit of Christ—shall rise up in the midst of us—when evangelical Episcopalians, or Presbyterians, or Baptists, or Congregationalists, or Methodists, will say to each other;—for my part, if the Gospel is preached, I do not care whether it be conveyed through an Episcopalian tube, or a Presbyterian tube, or a Congregational tube, or any other." (Applause.) What a blessed spectacle would it be to see true preachers of the Gospel standing up together and saying to each other "There is room for us all. If you remain here, then I shall go hence, or I will remain and let you go. There is space enough and work enough for all; let us not be coming into collision and apparent contention;—starving, it may be, in mind and body."

The principle that has been asserted in the fourth Resolution, arrived at as the result of the deliberation of the Convention, is that the foreign missionary field is of such vast extent that there is room enough for all, without encroaching on each other's labours; and when we find any region of the Heathen field preoccupied, we should go elsewhere in search of labor, as there is plenty of vacant uncultivated territory for us all. If that be true with regard to the Heathen field, surely the day cannot be far distant when we shall be prepared, in a large, loving, unsectarian spirit, to act upon the same principle at home; and that will be a blessed day of unity. I am at present stating nothing on behalf of others; but merely my own sentiments; and I wish it to be distinctly under-

stood that no man is answerable for what I say but myself.

If, for a moment, I could wield the wand of despotic power for a good purpose, I would go to the Heathen field, and there chalk out a separate district for every Evangelical denomination. I would say to the Baptist, do you go there; to the Episcopalian, take that field; to the Presbyterian, labor in that district: go and convert them, and then baptize them all in whatever way you deem best;—only save their souls, and rescue them from the grasp of the Wicked One and from those horrid, brutish ministers of idolatry and superstition—the servants of the Devil! (Great applause.) These souls, thus rescued, will be transmuted into gems, to shine hereafter in the crown of Emanuel. No question will be asked then whether you come into Heaven through a Baptist or an Episcopalian channel; but *have* you come? and *are* you there? The united song shall be, “To Thy name, oh! Lord! be the glory.”

An immense subject is opened up by the fifth resolution, as to the best means of raising up those who shall become Evangelists to the Heathen. The proposition put forth here is a safe one. Nothing was more touching, this day, (and I felt it more than I can tell you) than the simple and earnest manner in which some venerable fathers, with grey hair, and some without any hair at all, spoke out upon this subject,—confessing their past shortcomings, longing for the glorious future of a renovated earth, and saying, “We are now upon the brink of the grave—we can now look to the past and forward to the future, and what we feel is, that the work must begin with the ministers of the Gospel.” It occurs to me that there is a body of Christians in the world that does carry out this beyond all other bodies. I refer to the Moravian brethren. I do not know whether there are any Moravians in New York; but their course is a most instructive

one. I cannot, however, at present, refer more particularly to their most instructive history and missionary operations. An argument frequently made use of against Foreign Missions is, that there is sufficient to be done at home. If that be the rule, we need not, frequently, even go beyond our own families to find that we have enough to do at home; or even beyond this physical body of ours; for there is no man nor woman living who has not to contend with some remaining root of sin or corruption. I do not understand that language, and in the sight of the living God I protest, this night, that at the bottom of it there, lies, unintentionally, a huge deal of Anti-Christianity. What! do you suppose that the Apostles in Jerusalem would have argued in this manner, in the face of the Divine command to go and preach the Gospel among all nations? Would they have risen up, when they were commanded to go into all the world, and every creature, and say, "No, Lord! we have enough to do at home; thousands are unconverted in Jerusalem, and is not Jerusalem the mother of all churches? We require to have our strength concentrated here." Was that the way in which they spoke or acted? I simply feel that speaking in such a manner is practically saying, "Lord Jesus! thou great Head of the Church, thou art wrong. Thou didst give a wrong command when thou didst tell us to go and preach the Gospel among all nations, when so many are still unevangelized amongst us!" We must deal with this matter with the word of God in our hands, and not by the maxims of prudential worldly wisdom. Let us take God's view of the matter; and we will find that home will be blessed more abundantly, the more we commiserate and help the perishing in other lands.

But if we practically say, "Lord, we are wiser than Thou; we are more judiciously benevolent than Thou," we shall never succeed. I know you will think this wild language; but I use it purposely to provoke inquiry, for

I feel it is doing injustice to the Word of God, and that it is a scandal against the name of Jesus Christ, and a deadly injury to the souls of men, when this matter is thus dealt with.

In our blessed convention, the question came up naturally, what else or what more shall be done? Some one spoke about the necessity of some of the mighty men, ministers of the Gospel, setting the example; and I stated also, at the time, that something of this kind ought to be realized. For, when I look at the Bible, I find that this matter is now dealt with in an inverse or contrary direction, by the churches of Christendom, to what it was dealt with in that book. In the Bible you find that all the mighty men—the giant men—were fixed upon by the Spirit of God to go forth among the heathen nations, and that the inferior men were kept at home for doing the simpler, easier, and mere militia work. In short, the pastors kept at home were, for the most part, some of the neophytes raised up indigenously among the people; and the mighty men, marvellously endowed, were fixed upon to go into the more difficult regions of heathenism. We are inverting that process; for we say, “we shall keep all the mighty men to ourselves at home; and just give those to the heathen whom we do not care to have for ourselves—we will keep the best to ourselves, and give the lowest to the Heathen.” That is, we shall keep the ablest for the easiest work; and send the less capable to take charge of the most difficult. Is not this the spirit of the churches in Europe and America? Thanks be to God, some men of renown have gone forth to the mission field; but their renown has been all acquired there; they may have had none at all, when they left. Hence the remark as to the prevailing spirit in the churches holds true. When you look at the Apostolic example, you find a number of men congregated together, from whom were selected, not probationers, but the best, the strongest men—Paul and Bar-

nabas—when work was to be done among the unconverted nations. I can fancy what the case would be, if it were required of the churches in Great Britain or the United States to part with such men, would they do so? Would they not say, “Are they not the founders of our churches? Are we not their spiritual children? Is their pastoral influence not mighty? We cannot afford to lose that influence, and we will not part with them.” If this happened in the case of a Presbyterian, why the congregation would be lodging documents with the Presbytery, protesting against the removal of the minister, and probably the Presbytery would set a veto upon the removal. I believe that this remark applies, in varying degrees, to every Christian denomination.

And here it may be well, as some particular individual appears to have misunderstood me upon a former occasion, to explain my meaning. It is this; that the work of Evangelizing the heathen is in itself the most difficult of all works for a minister of the Gospel—that it is in itself, with reference to the magnitude of the field, the greatest work in which a minister of Christ can be engaged, and that instead, therefore, of striplings only being chosen, we ought to have the assistance of some of our mighty men in going forth to preach the Gospel. We do not want all the mighty men taken from home, but we wish for a fair division of labor. We want, also, young men, active, energetic, pliable, ready to turn in all directions; and some senior men, sages in wisdom; pillars in doctrine; and breathing forth the love of God so largely that they will become scriptural bishops in the largest sense, in spite of themselves. We want a few of that description. I trust that ere long some men authorized in Great Britain and America, shall come forward in this way and testify before Heaven and Earth, their appreciation of the magnitude of this work. If we had but a few such examples, it would strike amazement into the multitude; they could

then rise up and not be constantly crying "Go! go!" but, "*Come* with us, for the work is great!" With your permission, I shall here read a few sentences, spoken as far back as fifteen years ago, to show that I am not foisting up a theme for the occasion; and with what plainness I was led to address my own countrymen, on this all-important subject. Perhaps the remarks may be unpalatable to some; if so, this cannot be helped. We must not mince truth, or abridge the extent of divinely commanded duty, merely because to do so, would be more soothing to our sloth or indolence, our self-seeking or self-indulgence. As far back as May, 1839, on the eve of my going out to India the second time, my spirit was roused uncontrollably at the state of things around me, with reference to this subject. I was down-rightly grieved in spirit;—I could almost have held what you call here "an indignation meeting" upon the subject. (Laughter and applause.) Right and left I heard such expressions as these: "The Mission Field is the greatest Field"—the Missionaries were the "Chief Ministers." A famous preacher of the day talked of "the missionary's grave being better than a pulpit," and "that an archangel would come down from Heaven, if he might, and feel himself honored to give up the felicities of Heaven for a season, for the toils of a missionary's life." On that occasion I used these words, and you may take them as you think proper:

"Is it, in very deed, a thing so mighty for a Christian pastor, whether bishop, priest, or deacon, or any member of a church, to abandon for a season his routine of duty, and once in the year to come up, either to regale or be regaled, with the incense of human applause in this great metropolis,—the emporium of the world's commerce—the seat of the world's mightiest empire—and the general rendezvous of men and things unparalleled in all the world besides? Is it a thing so mighty for any one of these to stand up on this platform, and call on assembled thou-

sands to rise to their true elevation, and acquit themselves like men in the cause of Him who rides on the whirlwind and directs the storm? And, dismissing all ordinary forms and figures of speech as tame and inadequate, is it an act so heroic to stand on this platform, and break forth into apostrophes, that ring with the din of arms and the shout of battle?—Is it an act so heroic, at the safe distance of ten thousand miles, courageously to summon the gates of Peking to lift up their heads, and its barricades and ramparts to rend asunder at the presence of the heralds of salvation?—and, impersonifying the Celestial Empire herself, boldly invoke her to send up without delay her hundreds of millions to the house of the Lord, exalted above the hills, and place her imperial crown on the head of Him on whose head shall be all the crowns of the earth, and the diadem of the universe?—Or, is it an act of spiritual prowess so mighty, for one who never joined in the conflict, to stand up on this platform, and rehearse the battles that have been fought in the missionary field, the victories that have been obtained, and the trophies that have been won? Is it an achievement of never-dying fame, to burst into rapture at the unrivalled honor of those brave veterans that have already laid down their lives in storming the citadels of heathenism? Hark! here are a few blasts from a trumpet that has often pealed, and pealed with effect, at our great anniversaries. The missionary's life? Ah! 'an archangel would come down from the throne, if he might, and feel himself honored to give up the felicities of Heaven for a season for the toils of a missionary's life.' The missionary's work? Ah! 'the work of a minister at home as compared with that of a missionary, is but the lighting of a parish lamp, to the causing the sun to rise upon an empire that is yet in dark-

* These expressions are in allusion to certain tropes and figures that have actually flourished amid the exuberant rhetoric of Exeter Hall.

ness.' The missionary's grave? Ah? 'the missionary's grave is far more honorable than a minister's pulpit.'

"After such outpourings of fervent zeal and burning admiration of valor, would ye not expect that the limits of a kingdom were too circumscribed for the range of spirits so chivalrous? Would ye not expect that intervening oceans and continents could oppose no barrier to their resistless career?

"Would ye not expect that, as chieftains at the head of a noble army, numerous as the phalanxes that erewhile flew from tilt and tournament to glitter in the sunshine of the Holy Land, they should no more be heard of till they made known their presence, by the terror of their power, in shattering to atoms the towering walls of China, and hoisting in triumph the banners of the cross over the captured mosques of Araby and prostrate pagodas of India? Alas, alas! what shall we say, when the thunder of heroism that reverberates so sublimely over our heads from year to year in Exeter Hall, is found, in changeless succession, to die away in fainter and yet fainter echoes among the luxurious mansions, the snug dwellings, and goodly parsonages of Old England!

"Listen to the high-sounding words of the mightiest of our anniversary thunderers on this platform, and would ye not vow that they were heroes, with whom the post of honor was the post of danger? Look at the astounding contrast of their practice, and will not your cheeks redden with the crimson flush of shame, to find that they are cowards, with whom the post of honor is, after all, the post of safety? Ye Venerated Fathers and Brethren in the Ministry, whom I now see around me, of every denomination;—to you I appeal. I appeal in the spirit of faithfulness, and yet in the spirit of love,—and ask:—Is this the way to awake the long-slumbering spirit of devotedness throughout the land? Is this the kind of call that will arouse the dormant energies of a sluggish Church;

Is this the kind of summons that will cause a rush of champions into the field of danger and of death? Is this the kind of example that will stimulate a thousand Gutzlaffs to brave the horrors of a barbarous shore?—that will incite thousands of Martyns, and of Careys, and of Morrisons, to arm themselves on the consecrated spots where these foremost warriors fell? I know not what the sentiment of this great audience may be on a subject so momentous: but as for myself, I cannot, at whatever risk of offence to friends, and of ribaldry from enemies—I cannot without treason to my God and Saviour—I cannot but give vent to the overpowering emotions of my own heart, when, in the face of England, Scotland, and Ireland, I exclaim, ‘Oh! that mine head were waters, that mine eyes were a fountain of tears, that I could weep over the fatal, the disastrous inconsistencies, of many of the most renowned of the leaders of our people!’

“What, then, is to be done? How is the gigantic evil complained of to be efficiently remedied? Never, never, till the angels of our churches, whether ordinary pastors or superintending bishops, be shamed out of their sloth, their treachery, and their cowardice. For, rest assured, that people would get weary of the sound of the command ‘Go, go,’ when those who make it are themselves so seldom found willing to go! How, then, is the remedy to be effected? Not, believe me, by periodical showers of words, however copious, which fall

‘—— like snow-flakes in the river,
A moment white, then gone for ever.

No; but by thousands of deeds that shall cause the very scoffer to wonder, even if he should wonder and perish—deeds, that shall enkindle into a blaze the smouldering embers of Christian love—deeds, that shall revive the days of primitive devotedness, when men, valiant for the

truth, despised earthly riches, and conquered through sufferings, not counting their lives dear unto the death.

“Show me the Christian men, who, unlike the arch-angels that cannot leave their thrones, may, if they will, relinquish, in a single hour, all their stations of dignity, all their offices of state, and all their high temporal prerogatives.

“Show me the Christian men, the praises of whose erudition resound through the annals of literature, ready to go forth, and, on an errand of salvation, willing to bend their lofty intellects to the capacities of the poor and illiterate. Show me the men, the fame of whose sacred eloquence never fails to attract overwhelming crowds of eager listeners, ready to go forth and preach the unsearchable riches of Christ, though it may be in broken accents, and with a stammering tongue. Show me the men, the skill of whose statesmanship calls forth the plaudits of admiring senates, ready to go forth on the godlike embassy of causing the Indian, and the negro, and the rude barbarian, to know ‘the Divine and glorious conquest once achieved on Calvary.’ Show me the men, whose brows are encircled with the mitre or the coronet, ready to cast both down at their Master’s feet, and go forth into heathen lands, prepared to suffer and prepared to die, and in dying, earn to themselves the nobler crown of martyrdom. Show me one and all of our loud-talking professors, from the peer of the realm down to the humblest pastor or member of a flock, not satisfied with shrivelling their little services into the wretched inanity of an occasional sermon, or a speech, easily pronounced and calling for no sacrifice. Show me one and all of these, joyfully prepared to respond to their Master’s summons. And when the loud cry is raised, Who will march to the battle field? who will go up to the help of the Lord against the mighty? let us hear the prompt and eager reply from a thousand voices, ‘Lord, here am I; send me.’ And I appeal to you, as men and

as Christians, whether examples like these of heroic self-devotedness would not do a hundred times more to stir up the spirit of apostles and martyrs, that has been allowed to slumber for ages in their tombs, than thousands of sermons, and tens of thousands of speeches, though delivered in higher strains than ever angels sung?

“But I shall be told I am now trespassing beyond the bounds of reason and sobriety, yea, that I am soaring on no waxen wings into the regions of wildest Utopianism? What!—it will be said, and that too by numbers who make flaming professions of the name of Christ,—what! philosophers, and pulpit orators, and statesmen, and Lords spiritual, and Lords temporal, who reckon it no small stretch of magnanimity and condescension to take missionaries, who theoretically constitute the highest, but practically the lowest and most despised caste of Christian pastors, under the ample shield of their patronage and protection! What! expect one and all of these to descend from their eminences of honor, and go forth themselves, content with the humble fare, and arrayed in the humble attire of self-denying missionaries? Is not this the very climax of religious raving?”

My answer to all this was a simple reference to the marvellous example of him, who, “though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich.”—After a condescension so stupendous, it is little short of the very climax of effrontery to say, that it is beneath the dignity of the chiefest man on earth, to go forth, and tread in the footsteps of the Divine Redeemer, in seeking and saving the lost, through any of the climes of earth.

I must say one word, before concluding, to the members of churches. They, too, have their duty to perform. What earnestness of prayer, what liberal contributions, ought to be expected of them! Friends and Brethren! look at what is doing. Is it not the fact that there are

numbers in every Christian Church that do not contribute anything to this great and glorious cause? and, with a very few exceptions, we must admit that the generality do little. What do the majority do, compared with what they ought to do? When you come to look at the matter, one's face must be suffused with the crimson blush of shame at the very thought of it. The day is coming when the kings of Seba and Sheba shall offer gifts. But what are members of the flock of Christ doing now in this respect? It cannot be gainsaid that, at the present day, vast prodigality exists, even among the professing members of churches, in order to conform to the ways of the world; yea, that even God's people often leave for themselves very little to spare in connexion with the blessed cause of the Gospel. Dear friends! how do the mass of the worldly spend the substance which God hath given them? Look around and tell me, Is it not in extravagance and waste? Have you not heard of persons going to worldly exhibitions, and scenes of vanity, boasting of carrying thirty or forty thousand dollars' worth of money on their backs, and perhaps come and give one dollar grudgingly to the cause of Christ? How long is this to continue? How long is the Church of Christ to be thus disgraced by persons calling themselves by his name? I know the subject is not palatable; but I do not come here to please anybody. I come to testify for God's truth, and for duty towards God and His Gospel and the souls of men. (Loud applause.) I protest I would rather preach a church empty than shut my mouth against uttering one truth of God's. (Renewed applause.) I would rather go and beg my bread—I would rather, if I could not so get it, go into the grave as a martyr, than knowingly, for the sake of pleasing men, pass by one single truth within the bounds of the volume of the blessed God. (Loud applause.) I would not be a party to such a suppression of Divine Truth for all the World; for the day is coming when that Truth shall be

found more precious than all things. Excuse my speaking plainly. Your own kindness compels me to speak plainly, because I love the Christian people of this country. I felt so when I came here, and I feel so still more now. I love the people of God in this country, for I am bound towards them by cords which nothing but death will sever; and it is because I love and have an attachment for them, that for their sakes I will speak plainly, even though the Truth may be unpalatable. If this tendency to worldly conformity is not stopped, but allowed to run free without any check, the end will be that the blessed Gospel will be bandaged. Like the mummies of Egypt, the outside will present beautiful decoration and brilliant colors, but the inside will be nothing but rottenness and dead men's bones. (Loud applause.) Oh, Friends! let us awake and see to it, and ask ourselves the question what is the direct and instinctive effect of all these worldly conformities? What is it? Is it not to beget pride and arrogance? Is it not to generate vain and idle imaginations? To originate and perpetuate manners, habits, customs and fashions that fill the soul with vanity and folly, and diffuse all around such baneful exhalations as smite and destroy with the rapidity of a moral pestilence? How can the true people of God become so infatuated as to lend their sanction to all this abuse of providential favors? How would it become the King's son—or the President's son, in this Republican America—were he to copy in his attire those who, for crime, have been condemned to perpetual imprisonment? How would it become him to expend his noble fortune in emulating the manners, and encouraging the pursuits of those who continue rebels against the constitution of his country, and his own father's government? I do, then, fearlessly ask the question, who can estimate the degradation and iniquity of those who by their profession ought to be accounted in the number of God's children, and, as such,

princes of the blood royal of Heaven, if any of them should be found exhausting the gifts of their Heavenly Father in the vain and foolish, the wicked endeavor to conform to the habits, manners, and fashions of this world's votaries—habits, manners, and fashions which only tend to beget and multiply the seeds of moral evil, and so recruit the number of traitors against their Heavenly Father's throne?—when all the while, the cries of human wretchedness ring in their ears, imploring the common offices of Christian charity; and the deeper and still more piercing cry of perishing multitudes in this and in foreign lands, to whom might be made known the volume that unfolds the glad tidings of great joy?

Then, let us awake, and see to it, whether as ministers, or members of the Church, we should not instantly resolve to rise up to the Scripture standard; as God will one day deal with us, in righteousness, if we do not?

Allow me, now, in conclusion, with my whole heart, to utter the Apostolic word "Farewell!" I use it in the Scriptural, Apostolic sense, "Farewell!" Oh! there is a mine of meaning there. May you fare well! May it fare well with you, with your bodies, with your spirits, with your families, with your friends, and with your country! May it fare well with your souls in time, and may it fare well with your souls through all Eternity!

And in bidding you farewell, as the last audience assembled here, unconnected with specific objects, allow me to refer again to one point brought out in the beautiful prayer to which we were privileged to listen at the outset.

We are living in dangerous and disastrous times. We are upon the verge of mighty events with their accompanying perils; and surely it will become us to look and see who can be our assistants and companions in the day of trial. I do, therefore, rejoice in that happy and generous allusion to the "old country," as it is called here. My Friends and Brethren,—he who is now addressing

you, if he knows anything of his own heart, can truly say, that he came to your country, without any antecedent prejudices or reasonless antipathies. It was his prayer and his endeavor, to look at humanity everywhere in the light of Scripture; and if he found, in this or any other region, any bearing the image of Christ, to hail them as his brethren in the Lord, and to rejoice in their welfare and abounding success. This was the spirit in which he came among you; and I have to rejoice and testify that the more I have come in contact earnestly with the real, loving Christians of this country, the more has my heart yearned towards them; and that being so, I confess that I now feel more intensely than ever the desirableness of a real union—not a paper, or parchment, or merely political—but a real, moral, spiritual, and intellectual union—above all, the moral and spiritual—between Great Britain and the United States of America. (Loud and prolonged applause.) They are, it must be owned, prominently the two most highly favored countries at this moment upon the face of the globe; for they do contain more of the treasures of pure evangelical Truth and Knowledge, whether sacred or profane, than all the other countries in the world put together. One is sure to be in the right when he says that were you to look at the whole of Christendom, probably within Great Britain and the United States you would find not less than nine tenths of the entire living Christian knowledge and living Christian practice upon the globe. (Applause.) Ought not this to bind us together more than ever as countries in all great Christian relationships and enterprises? I cannot help feeling delighted in finding that the more I become acquainted with the *real* Christian inhabitants of this country, the more intense and sincere do I find the spirit of sympathy between the Old and the New, or old world and young. (Applause.) The Atlantic cannot separate them; for they are really as much one in all that consti-

tutes the true greatness and happiness of society, as if the Atlantic were a river, or no river at all between them. (Renewed applause.)

There was a day when there was fierce contention between the two countries, leaving behind it a residuum of long and sore irritation; but the men on either side who were the combatants, have gone to their graves, and we, their children, whether upon one side of the Atlantic or the other, are not personally answerable for their sayings and doings. We are answerable for our own offences; and of this I am sure, that there is not a right-thinking man in Great Britain, at this moment, who, looking back to the past, is not willing to confess, that, through ignorance and other causes, there were men then in the mother country, that did deal unkindly with your fathers, and did inflict no small injury and wrong. What more can you expect from the children, when they thus confess the errors or sins of their fathers, and admit that they are ready to do what in them lies to repair their errors or redress any injuries, inflicted by them? (Loud applause.) There breathes still in both countries the same unextinguished spirit of liberty which has come down for ages and generations in the midst of the Saxon race. There is the same hatred of tyranny, despotism, and oppression. This is common to us both. On both sides there are fools, and hireling mercenaries, and stolid, but selfish, short-sighted agitators. This, candor and honesty constrain us to confess. But why should we allow the ungenerous words, the unworthy suspicions, of speculators or agitators, on the one side or the other, to be the real index to the spirit and heart of a great nation? Sometimes I have heard it said that there was no real poetry in America—nothing written that will live for a generation; but I believe that there are things written here which even British posterity will not let die. In reading one of your lyric odes of purely indigenous growth,—

evidently written by a genuine New Englander—I met with two stanzas, which as they touch beautifully upon the point we have been considering, I will repeat:—

“Though ages long have passed
 Since our fathers left their home,
 Their pilot in the blast,
 O'er untravelled seas to roam—
 Yet lives the blood of England in our veins,
 And shall we not proclaim
 That blood of honest fame
 Which no tyranny can tame
 By its chains?”

While the manners, while the arts
 That mould a nation's soul,
 Still cling around our hearts,
 Between, let oceans roll,
 Our joint communion breaking with the sun,
 Yet still from either beach,
 The voice of blood shall reach,
 More audible than speech,—
 We are one.”

Let us then arise and prove, by words and deeds, that we are really one,—one, not in blood only, but one in origin—one in language—one, in the spirit of civil and religious liberty—and above all things, one in Faith—a common faith in our blessed Lord and Saviour Jesus Christ. Let us arise, then,—and, heart to heart, spirit to spirit, shoulder to shoulder, let us prove that we are one in Christian enterprise—one in burning desire and self-sacrificing effort for this world's evangelization. Let us arise and march together and abreast, as one mighty regiment or phalanx to the spiritual conquest of the nations. And may the day arrive when not only the sons of America and Britain, but all kindreds and tribes redeemed by the blood of the same adorable Saviour, shall unite in singing, “We are one, we are one.”

Friends and Brethren: with the Bible in our hands, and

trusting in the Living God, what have we to fear? The whole creation is now in the throes of a new birth—groaning and travailing in pain for the manifestation of the sons of God. Soon, shall nations be born in a day. Soon, shall kingdom after kingdom be added to the Empire of the Great Messiah. Soon, soon, shall the Waters of Salvation, instead of being shut up as heretofore, within scanty channels, overflow their banks, in copious streams,

“Till like a sea of glory,
They spread from pole to pole.”

(Loud and prolonged applause.)*

REV. DR. TYNG was introduced by the President, and said that he had been requested by the Convention to present this closing resolution to the meeting. He would only ask his friends to consider it for a moment, and if they approved of it to give it their concurrence :

Resolved, That we acknowledge the temporary sojourn among us, of our highly valued and beloved friend and brother, the Rev. Dr. Duff, as a special mercy of the Divine Providence to American Christians, in that it has been made by the gracious blessing of God, the INSTRUMENT of recalling more vividly to our minds, the great fact of our union in one body, and in one spirit, in Christ our Lord ; of awakening among us more enlarged desires and views in reference to the propagation of the Gospel, and the interests and prosperity of Christian Missions among the unevangelized nations of the earth ;—of leading us to value more highly those great doctrines of our common salvation in which true Christians are agreed ;—of exciting us to seek and love the things which make for the peace of the Lord’s church, and wherewith one may edify another ;—and of encouraging us to direct and in-

* The Reporter regrets having lost the concluding passage in which Dr. D. drew a picture of the present ominous state of the world, and the awful judgments that seem to be impending over it.

crease our efforts towards an enlarged and more practical perception and employment of our Christian unity, in ministering the Gospel of our Lord :—

And, now that it is the will of God, that our beloved brother in Christ, should leave us again, for the missionary work among the heathen, in which he has been so highly honored of the Lord, while we bid him a tender farewell, we assure him of our most affectionate gratitude for his wise counsels, and truly spiritual and evangelical exhortations and addresses ; of our faithful prayers for God's continued blessings upon his work ; of our joy in the confidence we have of his successful labors in the Lord ; and of our cherishing the lively hope, that we may meet him with the multitude of the redeemed from all lands, in the glorious kingdom of our Great God and Saviour Jesus Christ.

The resolution was declared unanimously adopted.

After Doxology and Benediction by the Rev. Dr. Bangs, the Convention adjourned *sine die*.

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THE
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FOR THE
MONTH OF
MAY
A. D. 1888